

## Analytical Study of the Saraiki Language and Literature in Pakistan since Through Ages

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### Abstract

Historically, Saraiki is recognized one of the ancient regional language of central Pakistan at present. In the past it was spoken with different names in Indus civilization since two thousands BC. It's not spoken in south Punjab but it is one of the common domestic languages of Sindh, eastern Balochistan and southern KPK. Saraiki travelled a journey of evolution from centuries as Riasti, Jataki, Jatki, Multani, Jagdali, Jhangi and Shahpuri etc. The scholars especially the orientalist are agreed to accept it as a different language in Punjab than Punjab. Therefore, it is not correct that it is called to be a dialect of Punjabi or any other well-known languages. The three main divisions of south Punjab Dera Ghazi Khan, Multan and Bahawalpur are its hub where the Saraiki language nourished and its evolution recorded. This paper primarily explores and highlights the evolution of Saraiki language as the major language of southern Punjab and its surrounding provinces through ages.

**Keywords.** Saraiki, Language, Central Pakistan, Punjab, Evolution, Saraikistan etc.

### Introduction

The following research paper is basically an overview of the historical origin and evolution of Saraiki language in Pakistan. Saraiki is considered the popular language of central Pakistan due to its sweetness and its influence which is mostly felt in Punjab. But this is the only regional language which understood throughout the subcontinent. The context of the Saraiki language, which shows that Saraiki is an important and ancient language of Pakistan and its scope is almost entirely as it covers the central Pakistan especially the South Punjab. If we look at the geographical location of this language, Saraiki is the second largest language in Pakistan and it is spoken and known in all four provinces of the country. Its evolution continued gradually from thousands of year to till now and the literature is also deep-rooted. The paper is an attempt to explore its origin and evolution because as a deprived language of Pakistan considered a dialect due to a false perception and assumption.

### Research Methodology

This is an analytical study to explore the evolution of Saraiki language and literature and for the study; the available material is in qualitative form. Therefore, with qualitative approach, historic method of research has been used to compile the paper with the help of documentary sources i.e. book, articles, essays etc. regarding the evolution of this language and literature based and scattered information about the history of Saraiki language, prose and poetry.

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### **Review of Literature**

Literature review is an important component of any historical research and this research paper the evolution of Saraiki language and literature is also relevant aspect of this work. Literature is a source of History considered very important but relatively we found it a less use field in Pakistan. A wealth of historical information especially regarding the socio-cultural or literary context is mostly found in literary sources. There are many books on Saraiki poetry and other literature i.e. Saraiki Khazana, Glossary of Multani Language, Saraiki as Central language of Pakistan, Saraiki Language Growth, Saraiki Adab Pandh Ten Toor, Kita-ul-Hind, Saraiki Zubaan ki Mukhtasir Tareekh, Bar-e-Sagheer Mein Saraiki Tahzeeb, Linguistic Survey of India, land of Seven Rivers, Vedic Hind, etc. are remarkable.

### **Discussion**

Culture is the important phenomenon of human life and language is one of them. Therefore, language is considered as the back bone of any culture and civilization.<sup>1</sup> The region of Saraiki language is identified from west of Sulaiman range to Sutlej in east and from Pothohar to interior Sindh. The region always considered and remained a center of cultural activities. Sufi saints were the promoter of this language not only later the local rulers especially Talpurs of Sindh were the patronage of this language due their mother tongue.<sup>2</sup> From a historical point of view, the Indus Valley in the subcontinent is gaining significant ground in the evolution of civilization. Sindhi is considered to be the oldest language here but at the same time North Sindh and Southern Punjab are considered to be the custodians of a diverse cultural heritage. Saraiki is considered to be the oldest spoken language in the region after Sindhi. But after the formation of Pakistan, the general idea is that it is a specific dialect of the Punjabi language. But besides Saraiki scholars, Orientalists and researchers have come to the reach that Saraiki as a separate language has been embarking on a long journey of evolution and survival for thousands of years which is explained in this research article People living in Upper Punjab think that Saraiki has a Punjabi dialect but in historical context it is different and it is really a matter of some political advantage to call Saraiki Punjabi. Saraiki, which continued its journey in history under different names, has been under the word Saraiki since 1961. At the same time, the use of the word Saraiki for political representation cannot deny that Saraiki is not a separate language. Therefore, this slogan is effective in representing rights. For the development of Saraiki language and literature Saraiki poets and intellectuals have rendered unparalleled services in the development of the Saraiki language and literature. These efforts are without any government patronage.<sup>3</sup>

This civilization of the Indus Valley was spread over about a thousand square miles and its two major cultural centers were Harappa and Mohenjo-Daro in the form of Daro at a distance of four miles from each other. The entire region between these two cities has been a central and pivotal part of the Saraiki land and the cultural myth of the Saraiki civilization since thousands of years ago. In ancient times, Multan was known as Maluha, while Sindh, Dilmon and Makran were known as Magan, while Cultural and trade caravans from Harappa and its environs traveled to the African continent via Maloha, Dilmun and Magan, and these trade links lasted for centuries. That is why even today in the villages of Bahawalpur, the symbol of Mesopotamia is being made in a decorative manner on the pots made of palm leaves. The early Sumerian script provides information about the language of Maluha, the ancient

Multan.<sup>4</sup> The famous archaeologist Mirza Ibn Hanif has mentioned this in his book "Land of Seven Rivers".<sup>5</sup> In the words of the tablet, "Shawai Bal Le Shwami Maluhiya" means "Ami Bal is an Iraqi sailor and he is also a translator of the language of Maluhiya." -After the discovery of this early 100th-century tablet, we can say that it is the oldest authentic reference to any language of the subcontinent, about four thousand years ago. Similarly, the similarities and similarities between the script of the ancient Indus Valley and the letters and forms of the ancient Multani script support the broad linguistic geography of the Saraiki Wasib.<sup>6</sup>

In addition, the seal of the script recovered from the Multani and Dravidian ruins proves that the Mohenjo-Daro and Multani scripts had evolved from sign language into the spelling and pictorial age, and according to Dr. Mehar Abdul Haq<sup>7</sup> it was recovered from the Deccan. The marks were strikingly similar. Linguists mention three major linguistic families before the arrival of the Aryans in the Indus Valley. The first hill languages are Tibetan and Burmese, the second Mandari group and the third Dravidian. An inextricable basis for the Saraiki language's relationship with the Dravidian languages are the five to seven additional vowels that are still present in only two languages of the subcontinent, Sindhi and Saraiki, proving that both languages still have their Dravidian temperament and language. Maintains a relationship with the structure- The earliest and earliest document of Vedic literature, the Rig Veda, contains only the Hakra valley of Bahawalpur and the rivers Hakra of the Sutlej valley, which the Aryans reverently named Saraswati. Shatadro, meaning Sutlej, Beas, and Pash, and the Indus Sea are not only frequently mentioned, but are also filled with hymns praising these rivers. Therefore, Vedic scholars believe that the world's rare literary heritage, which was created four and a half thousand years ago, was created on the banks of these rivers in Bahawalpur.<sup>8</sup>

Like many other languages, Saraiki and Sanskrit still have a rich vocabulary, and if we look for the origins of the Saraiki language in relation to the Indo-Aryan languages, almost all the great linguists consider this language to be an ancient and representative one. Important as a language. According to Sir George Grierson, Sindhi and Lehnda, or Multani, are the language of the outer circle of the first settled Aryans. Dr. Mohi-ud-Din Qadri emphasizes the linguistic and syntactic features of the existing Indo-Aryan languages while dividing them. They have included Saraiki, Lehnda and Multani separately in the northwestern group. In particular, Dr. Zor mentions Saraiki separately in Sindhi dialects.<sup>9</sup> According to Dr. Masood Hussain Khan,<sup>10</sup> the Saraiki language is wide and a separate from Punjab and Lehnda. Even it is a separate dialect. George Grierson calls both Multani and Lehnda. For example, if there is any value in linguistic evidence, then there can be no doubt that at one time a language which was closely related to this Lehnda was spoken in the whole area, so it spread to the ancient form Reached the shore and it is still the basis of Punjabi. In his book *Lehnda Language*,<sup>11</sup> The eminent Russian researcher S. Yusmerinov has described Saraiki as a separate and complete language, instead of acknowledging the accent of another language, citing about ten important linguistic evidences and rules with examples. Dr Christopher Shackle, a professor at the University of London and a linguist, also fully supports the separate status of the Saraiki language.<sup>12</sup>

That all the linguists have recognized Saraiki as a complete language and a separate language on par with other languages by calling it Lehnda, Western Punjabi, Sindhi, Jatki, Ochi and Multani. From the Prakrit period to the Akbari period, it has been an important language of the subcontinent. That is why it was included in the list of important languages in the Aain-e-

Akbari The spread of this language and its linguistic geography was so vast that the eminent researcher Dr. Shahbaz Malik had to admit that: “Punjabi is an ancient language and it is included in the Akbari Constitution under the name of Multani.<sup>13</sup>

Syed Shahab Dehlavi says: “It is a well-known fact that what is called Multani or Saraiki covers a very wide area. After Sindh, the Saraiki-speaking region was the first to be attacked by Muslim invaders and under this language; the language of outsiders accepted the effects. It seems that the process of Urdu, the language that came into being in India through the interaction of tribes and families from outside, also started from where Saraiki is spoken. Numerous Saraiki words and idioms exist in other languages.<sup>14</sup> Dr. Mehar Abdul Haq in his research paper has given a long list of Saraiki words which are also common in other languages. For some time now, there has been a debate about the creation of new provinces in Pakistan, and one of the most important voices is the Saraiki-speaking people of South Punjab. They demand that a separate province be created for them. Pakistan is a state consisting on plural societies and different linguistic groups inhabiting in all regions of Pakistan as Sindhi, Baloch, Pakhtoon, Punjab and Saraiki. Saraiki people are recognized due to Saraiki language.<sup>15</sup> The word language is considered, then it is known that in human life, various ideas and thoughts of man are due to language, besides, language is the most important and integral part of any cultural transition. It is not possible to exchange ideas without it. The evolution of Saraiki language and literature has been very slow and if the first literary work of Saraiki in this regard is the book Noor Namah of Hazrat Mullaan. He born in 12<sup>th</sup> century and it was the beginning of Saraiki poetry. Different aspects of a region's culture include social organization, customs, traditions, religion that people follow, language and dialect that people use, types of art and literature in the region, government or administration and economic system that is especially prevalent. The Saraiki culture of the region, along with the culture of the Indus Valley, has a rich history of Persian and Muslim influences with its own language and traditions.

The Saraiki region was part of the Indus Valley Civilization more than 4,000 years ago. The region has been conquered many times by Westerners, including Aryans and Greeks. The influence of Persian remained strong with the Saraikis for many centuries and Persian art, poetry and architecture are still a part of their culture. When the Muslims conquered the region, Islam spread and the region became an important Islamic center. At the time of Pakistan's independence in 1947, between 70 and 75% of the population of the Saraiki-speaking region of South Punjab. Saraiki is one of the three dialects spoken in Sindh. In the past, all the Saraiki areas were part of a single administrative entity called Multan, but now it exists as a district, hence it is also known as the mother of all Saraiki areas. There are Saraikis in different ethnic groups in Pakistan. Since the formation of Pakistan, the Saraiki language has emerged in many dialects. Saraiki (Parso-Arabic script) is a standard language of Indo-Aryan languages of Pakistan. People in these Saraiki-speaking regions are known as Common Saraikistan. There is no documentation of a common identity, but it is based on a set of dialects written in the local language and historically. It is spoken by more than 18 million people. Saraiki speakers are mainly spoken in the southern half of the country and in the northwestern part of Punjab, the southern districts of Dera Ismail Khan and Khyber Pakhtunkhwa, which are also spoken in the border areas of Sindh and Balochistan and in Afghanistan. There is a long list of famous poets from the region and their work is admirable.

Sachal Sar Mast, Ghulam Farid are some of the famous poets. There is still a small amount of literature available in the Saraiki language. People of Bahawalpur, DG Khan, Multan, Sargodha and Dera Ismail Khan speak it as their first language. While it is widely understood and spoken as a second language in northern and western Sindh, Karachi and some parts of Balochistan. Even with Punjabis living with other identities, there is still controversy over the identity and language of the Saraiki people. This conflict of separate identities and languages and traditions has been going on since the independence of Pakistan and yet the search for information about Saraiki is working on its own to promote the language in Saraiki Wasib. Even with Punjabis living with other identities, there is still controversy over the identity and language of the Saraiki people. This conflict of separate identities and languages and traditions has been going on since the independence of Pakistan and yet the search for information about Saraiki is working on its own to promote the language in Saraiki Wasib. Saraiki scholars are also busy promoting the Saraiki language

Despite this, proper information is not available and people still want their Saraiki identity to be known to the people as people know that Punjabi is an identity. Saraiki culture is a rich culture with very old and deep roots as it combines old and new customs with Pakistani and modern influences as well as attacks. The Saraiki region is primarily known for the tombs and mausoleums of Sufis, and people visit these places to pay their respects at their shrines and attend Urs to commemorate their contribution to the development of society. The Saraiki region was part of the Indus Valley Civilization. This region was conquered many times by the people of the West, namely Aryans, Greeks and Persians. Persia's influence was greatest for many centuries, and its Persian art, architecture, and poetry can be seen as part of the region's culture.

Saraiki culture has been preserved with a separate language and culture, but their language is often seen as a dialect of Sindhi or Punjabi. There are three dialects in Saraiki language which are spoken in Sindh.<sup>16</sup>

Since the formation of Pakistan, several dialects of the Saraiki language have emerged. This language is from Indo-Aryan languages which is the standard language. The language is spoken by people living in the Saraiki region, collectively called Saraikistan. Various dialects of the Saraiki language are spoken by 18 million people. Saraiki speakers are mostly found in the southeastern and northwestern parts of Punjab, the southern district of Dera Ismail Khan, and parts of Khyber Pakhtunkhwa. Also, it is spoken in the provinces of Sindh and Balochistan and in the border region adjacent to Afghanistan. Multan A mix of Sufism and Saraiki culture In the past, Multan was an administrative unit of the Saraiki region. This district is now called the mother of Saraiki areas -The most famous Saraiki poet known as the Godfather of Saraiki is Shakir Shujaabadi who is a great poet despite being paralyzed. He has written many books on Saraiki poetry, most of which are based on Sufism. There are many dialects spoken in the world. A recent survey has revealed that there are seven thousand four hundred and seventy languages spoken in the world. Among them, one of the largest dialects is Saraiki. The region of Pakistan is very fertile and Saraiki is the second largest language after Sindhi. Some people have claimed that Saraiki is a different language. Saraiki is the language of the people who first came to this area along the river Indus. However, there are many nations that get their share of them. Among them are Magadhi, Shorseni, Vampires, Assyrians, Aryans, Arabs, whose detestable people continue their path today. Dr. Christopher Schickel, a great

researcher of the Saraiki language, has written many books on the Saraiki dialect. The Saraiki language is one of the most important ancient languages of the subcontinent. Despite its innumerable ups and downs, the language has been recognized as a popular language for many thousands of years with different names and dialects. There are people of this language all over Pakistan.<sup>17</sup>

Among the many important books of Shekel is the discussion on the separation of the Saraiki language in the living. The Saraiki Language of Central Pakistan. It is an important book in life and writing which is the main language of Saraiki is the language of the youth. Dr. Shekel has divided the Saraiki language into six major sections, including Central Saraiki, Southern Saraiki, Shahpuri, Jhangi Saraiki, Northern Saraiki, Sindhi Saraiki. The most common of these is the Saraiki Central Saraiki, which has two different Saraiki dialects. Saraiki kunu katra vakhri a. Central Saraiki type of Jagdali ahdan in the old valley, O names are given to the people from the mountains. The whole of the front of the Dera Saraiki *jataki or jatki*, in Multan Later, the name of Multani was changed to *Riasti V. Anda*. With reference to the name of A. Brian Jedha, Commissioner Multan, he listened to the speeches of the local people in Ahada and came to a conclusion.<sup>18</sup> Similarly, the Saraiki region of Dera Ghazi Khan is the main vernacular of the Saraiki dialect. Seventeen thousand words of Saraiki have been used in Jinde. This area of Saraiki has AV honor. The first rule of Saraiki dialect has been compiled in 1898 by Qazi Fakhruddin Razi, the mortgagee of Janko Vasti Shero. Jinde has been assisted in writing Saraiki. Later, along with poetry, the genre of prose also flourished. Adam Khawaja Ghulam Farid, the father of the Saraiki language, is one of the greatest names in the life of many people who have been able to advance their language through Saraiki poetry.

They are also related to the central dialect of the Saraiki dialect. After all these Saraiki dialects have come to this place which has become the second largest mother tongue of Pakistan at the official level.<sup>19</sup> The Saraiki language is very popular because of its sweetness and its poetry is very popular. Among the Saraiki poets, Khwaja Farid is a renowned Saraiki poet and his soulful poetry lit the candle of knowledge in the region and propagated unity and harmony in this land by conveying the message of love and brotherhood and peace and security, equality and true love.- He developed the genre of Saraiki poetry and made it popular among the people. Kafi went beyond Ghazal and on this basis he can be called the founder of Saraiki Ghazal.<sup>20</sup>

Saraiki poetry revolved around Khwaja Sahib for a while because he was attracted to him. As a universal poet, he developed the traditional colors, culture and landscapes of the earth. In the same way, he was a follower of the ideological and intellectual thinking of Ibn Arabi and Mansur Hallaj. He loved his city and thus challenged imperialism by saying, Saraiki poetry revolved around Khwaja Sahib for a while because he was attracted to him. As a universal poet, he developed the traditional colors, culture and landscapes of the earth. In the same way, he was a follower of the ideological and intellectual thinking of Ibn Arabi and Mansur Hallaj. He loved his city and thus challenged imperialism by saying,

Khawaja Farid is the founder of a permanent school of thought in the Saraiki language. It would not be wrong to call him the country of Saraiki poets. He has the same virtue and status in Saraiki as Waris Shah in Punjabi, Shah Abdul Latif Bhattai in Sindhi and Ghalib in Urdu. He played an important role in bringing the Saraiki language to its peak through Saraiki poetry. Sufism was his subject but he guided human thought in every way. Like Iqbal's Shaheen, he

used the word Punnal for his metaphor.<sup>21</sup>

### Conclusion

An analysis of this Saraiki language article makes it clear that Saraiki is the most important language not only in the region but also in the subcontinent in terms of its antiquity and breadth.

The Saraiki language, with its unique style, is a language with a distinct identity that meets the criteria of being a complete language, not an accent or a branch of another language. The language has been flourishing in the Papua region since its inception. Despite many linguistic contradictions and a mixture of languages, the Saraiki language has managed to maintain its separate existence. Due to the region being adjacent to Sindhi and Punjabi, some people consider it as a dialect of languages which is not true. This language of prose and poetry excels in both genres and the sincerity with which the Saraiki poets worked to bring this cocoon to its heights is unparalleled. In short, researching on this research paper has revealed that it is a language with a distinct identity and has a rich heritage and its literary content has been safe and popular for centuries. Therefore, we summing up the above discussion, we have briefly concluded that the research of various neutral linguists summarizes that Saraiki is one of the few ancient languages of the subcontinent that has been spoken since before Christ. It is a completely different language that has managed to maintain its identity despite flourishing in different periods.

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